*193 *539 in that *ɲay* is used to form the latter's plural only when *nɔ* means "to lie".

Examples:

'kũ	*ŋv*	*klɛ̃*	*ɲay*	*'nɔ*
then	on top			lie

Then they lay down on (them).

ti	*'plũ*	*tɛ̃*	*ɔŋ*	*ŋv*	*lœy'le*	*ɲay*	*nɛ*
his	wife		they		two		sit

He had two wives.

But also:

ti	*plũ*	*ɔŋ*	*ŋv*	*lœy'le*	*nɔndɛ*
his	wife	them		two	are

He had two wives.

nɔ is used arbitrarily to form the plural of *nɛ* and *ɲa*.

Examples:

ɛŋ	*'ha*	*nũ*	*kɜ'yo*	*ɲa*	*kæ'ke*	*mu*
I	I		thin	stand	habitually	

I am always thin.

ɔŋ	*ha*	*ŋv*	*kɜ'yo*	*nɔ*	*kæ'ke*	*mu*
they			thin	are	habitually	

They are always thin.

nde	*to*	*a*	*nɛ*	*nũ*	*ŋa*
what	beside	your	sit		

What are you sitting beside? (What are you doing there?)

kũ	*ɲk*	*ti*	*to*	*nɔ*
then	they	him	beside	are

Then they stayed beside him.

[136] 53 A woodpecker.

54 The woman who treats one's umbilical cord ceremonially.

55 The feminine particle, which also means "she" and "her", follows all human feminine nouns and personal names.

● [412] 56 Stone pestle.

57 Cloth. Any piece of fabric is called generically by this term.

58 Covered over. The first two syllables of a number of verbs are identical with the first two syllables of this one.

[p.204 (1)]

285 Chusquea pinifolia--Translator] strips which vary only in their width
415 and thickness.

The larger waxed baskets are used as a sort of pail to convey water and honey. The small baskets, also waterproof, are used as vessels--mugs of a sort--for water and for mong-ma on festive occasions.

286 The Botocudo do not plait fans or mats. But they do weave a
482 strap, eight centimeters in width, tied at the ends with a special slipping knot which permits its shortening or lengthening. These straps are woven, sometimes in two colors, of embira fiber. The women use
[854] them placed against the forehead, or against the top of the head, to carry children. The Botocudo carry everything in this fashion, with the weight steadied against the head and resting along the back.

412 These Indians use large tongs made of taquarucu [a large bamboo, Guadua superba--Translator] or hard wood. These pincers are used to remove food from the fire and from boiling pots. They are called ko-pama, "wooden hand."

619 The Botocudo make up a single tribe composed of various families with equal rights.

622 Power rests with a single chief, pahi, who steers the destinies of the tribe and usually rules on all its actions.

The chief wields this power as long as his worth as a brave and fearless warrior is recognized by all. In his absence the most experienced and courageous warriors take over and exert authority upon the other members of the tribe.

When elderly the chief transfers his command to a worthy warrior, without losing his ascendancy over the tribe. He becomes its respected and venerated counselor.

595 The Botocudo are polygamous. According to his worth, the warrior usually marries two or three women; the chiefs always take more than three wives. [126]

304 On reaching adulthood the youths are tattooed on the arm with a warrior's badge, which consists of two dots laid horizontally. As they prove their manly qualities they are granted another two marks,
[582] tattoed similarly underneath the first. Once thus admitted among the warriors, they are considered ready to marry.